

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

“Do you want to know how to obtain temporal salvation? Not only Latter-day Saints, but all the world would have the solution of that problem if there were no tea, coffee, liquor, nor tobacco used in the world. Peace, prosperity and happiness would come to the entire world.”—PRESIDENT HEBER J. GRANT.

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THE RESPONSIBILITY OF OUR LATTER-DAY CALLING

ELDER REED SMOOT

OF THE COUNCIL OF TWELVE

IN contemplating the attitude of the Latter-day Saints as a body of religious worshippers towards their fellowmen, my mind is led in serious reflection to the great mission on which we lay a divinely authorized claim. We present ourselves as messengers of life and salvation under the Gospel of Jesus Christ, to all with whom we come in contact. We fit our calling to the present day, scripturally known as the Dispensation of the Fullness of Times. As members of the Church of Jesus Christ of Latter-day Saints, our claim is that we are divinely commissioned to perform Gospel ordinances for the living and the dead in the name and by the authority of Jesus of Nazareth, the Son of the living God.

To my mind this is a serious, a marvellous claim, carrying not only to the Church as a body, but to the individual members thereof, a stupendous and weighty responsibility which cannot be lightly turned aside. In early days, now nearly thirty-three centuries ago, those children of Israel who had come out of Egypt, and were travelling in the desert between that place and their promised land, failed in a degree to meet the requirements of the higher Priesthood law, and were placed under the lesser law known as the Mosaic covenant.

But such is not the case with the Latter-day Saints. We are under the covenant with Christ, which is the higher Priesthood, and are amenable thereto in our individual as well as in our collective capacity. The authority of the Melchizedek Priesthood is conferred upon us. The ordinances of that higher Priesthood are ours. The requirements of its responsibilities are upon us individually, and admit of no justifiable evasion on our part. They come under the explicit saying of the Saviour: “If ye love me, keep my commandments.” (John 14: 15.)

Men have their free agency. Under the full and proper exercise thereof, they are free to think, free to act within reasonable restrictions. This freedom of agency places upon them the responsibility of both thought and action as individuals. Their opportunity is to choose to follow either the good or the evil in life. Those of us who have aligned ourselves sincerely with the Church of Jesus Christ of Latter-day Saints have made choice of the good, and have become messengers of salvation in ourselves and to others. We have become followers of Jesus of Nazareth, the Son of God. As such followers, integrity of word and deed should be the cornerstone of our efforts.

To be a true disciple of Jesus, we must needs be workers in His great cause. It is said in one of the Proverbs, "Seest thou a man diligent in his business? He shall stand before kings." This necessity of labour is a mainspring in what we call progress by individuals as well as in civilization. To labour, to actually, definitely labour in the cause of Christ produces its effects in righteous growth and development. The Apostle Peter once said to believers in his day: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 Peter 2: 9.) A "do-nothing" people cannot fill that calling. Industry, integrity, application, self-respect, in the spiritual as well as in the material things of life, are essential qualities. "Ye shall know them by their fruits."

Jesus Himself found occasion to lay particular stress upon the individual responsibility for action by those who professed His name. He thus did so in these words: "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5: 14-16.)

IT is in the history of the Latter-day Saints that they have done much in harmony with this divine injunction. In a spiritual way, they have engaged in extensive missionary service for bringing souls into the fold of Christ. Yet it cannot be said that they have been idle in helpful material things. They have been wonderful colonists; their mission of colonization has opened up to an advanced civilization the intermountain country of America, from their settlements in Canada to their settlements in Mexico, as well as easterly and westerly to a considerable extent. Individually and collectively they have established and carried on home industries which reach into every city and hamlet, bringing useful and congenial employment in the production of life's necessities and comforts. By both individual and co-operative effort they have developed irrigation projects that aided in "subduing the earth" in a barren desert land, until it has become desirable for man's habitation. By similar effort they have encouraged educational institutions and an educational system of which any community may be proud. By their moral training of both young and old, they have attained a standing in character that is an honour to the commonwealth. As temple builders, they have adapted different types of architecture into a class of strikingly beautiful edifices regarded as especially sacred. As a community of home-makers they have brought to comfortable homes thousands of families from the civilized nations, and have moulded those people of different tongues and nationalities into

a uniform community sentiment. Yet, in their responsibilities under the higher law of the Gospel which they have received, these achievements are not at an end. They are just begun, to be continued until the Zion of God is established, as the Lord has foretold through His prophets. Their work as individuals may be humbly done, but in righteousness it is age-enduring, to the glory of the God of Israel whom they seek to serve.

As Jesus invited His followers anciently to voluntary and co-operative effort for all good, so in this dispensation He has given explicit instruction which applies to such voluntary action by each Church member. On one occasion He expressed such a lesson in these words :

For behold, it is not meet that I should command in all things ; for he that is compelled in all things, the same is a slothful and not a wise servant ; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness :

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (Doctrine and Covenants 58 : 26-29.)

YET it is wise to recall that sometimes, in our own human weakness, we become neglectful even of our supreme obligations. As told in Bible history, the Israel of olden time did this on different occasions, and called forth reprimands therefor. Our knowledge of such instances may serve as warnings to us, to avoid similar mistakes, and to keep the Gospel light shining within our hearts. The Israel of the Book of Mormon record also had occasions of neglect. The book of Helaman in the Book of Mormon makes record of such an event, wherein the words of that writer present a timely lesson to us, were we to become neglectful of God's word. The writer says that the people to whom he refers had been prospered "in the increase of their fields, their flocks and their herds, and in gold and in silver, and in all manner of precious things of every kind and art." They also had been relieved from the active antagonism of their enemies, and presented a scene of "exceedingly great prosperity." Then they became lifted up in pride, and were given to boasting. When in their situation of ease, they began to forget God, they fell under affliction arising from their own neglect of responsibility to the divine word. The historian then goes on to say of them :

Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them ; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide. (Helaman 12 : 6.)

In these days of distorting the plain words of scripture, of atheistic teachings, of chaotic social propaganda, and of general economic uncertainty, it may be well for us, in our private contemplation, to give at least a passing heed to the conditions cited in the Book of Mormon, and for us to seek more earnestly than ever to remember God, that His blessings and protecting care may come to us still more abundantly in our time of special

need, such as seems to be upon us today. Though the efforts of men may be frustrated, God's promise does not fail wherein He says to those who draw near to Him: "I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you." (Leviticus 26:9.) It is our own responsibility, as Latter-day Saints, individually as well as collectively, to thereby gain our own welfare, and the welfare of others, under our divine call in this age.

As Latter-day Saints we wish to be recognized as, and to be in reality, friends of Jesus, by keeping His commandments. That is the condition He has prescribed. For myself, I do sincerely trust that as Latter-day Saints, all being under the Gospel law in the covenant with Christ, we will seek diligently and honestly to serve Him, that the love of God, the love of our associate members in the Church, and the love of our fellowmen may increase among us for the furtherance of the kingdom of God and His righteousness.—(Adapted from an address delivered at the 104th annual conference of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle at Salt Lake City, Utah.)

THE ROMANCE OF A GENEALOGICAL HEIR

By DORA BARGH

Perhaps in no other class of work within the Church is more real joy and deep, abiding satisfaction to be found than in genealogical research and temple work. Here is the inspirational story of a Latter-day Saint in Britain who, awakened to his responsibility of saving service to his forebears, has done an outstanding work.

AT ONE TIME the Sheffield branch of the Church of Jesus Christ of Latter-day Saints met in a mean room built over a stable. On a certain Sunday evening in the spring of the year 1904, a young man whom the saints had never seen before ascended the stairway. On the threshold he turned to go back; the room looked so little like a place of religious meeting that he supposed he had mistaken his directions. A boy who was standing near came forward and reassured him. On that day this newcomer, who was later to become one of the stalwarts for God in this part of His kingdom, received the ministrations of the Priesthood for the first time. He was James Ross Bargh, and he was twenty-one years of age.

His religious history began earlier. When he first heard the story of the Saviour (at school) he responded. A lover of stories, none ever appealed to him or moved him as this; it filled him with an indescribable delight. The sheep know His voice! From that day James R. Bargh has never deviated from the love and service of the Master whom his spirit acknowledged in very infancy.

He was about fifteen years old when among old books stored in an attic he found a copy of Parley P. Pratt's *Voice of Warning*. It was the second great event of his life. On first reading he believed. Believed! Ah, that is too mild a word. He was enchanted, enraptured. The poet's imagination in him was fired.

He had found something which was better than all his dreams. Once again he had heard a Voice which he could recognize.

On the 11th day of September, 1904, he was received into the Kingdom of God, by baptism, the only member of his family who ever applied for admittance there.

Important as these events seemed to him, they had a greater significance than that of which he was aware. On that day when he stood hesitating in the doorway of a Latter-day Saint meeting room, the stage was set for a drama that surpassed his fondest dreams. In it thousands of players were to take their parts.

The real action did not begin until four years ago, when the genealogical spirit began to move in the British mission. James R. Bargh had beloved dead; he began to hear voices calling. He had previously supposed that his genealogical problem was hopeless. It seemed that he was practically without relatives except for a brother and sister who "knew nothing," and he did not know even the names of his paternal grandparents. He had thus been in the Church twenty-six years when he received the impression of a genealogical call. He began to seek with faith that he would find.

THE drama had begun. In desperate earnestness he searched for family records, ransacked his memory, consulted his brother and sister. Every source yielded a similar answer. "No, nothing much to be found but—" "We don't know anything, but—."

These "buts"—one or two letters, an old will, fragments of conversations overheard forty years ago, "something my father said"—small items of information miraculously preserved, were carefully pieced together and used as a basis for research. It was a delicate task. Success hung upon a thread, a thread of "buts." Had it not been for these insignificant details it would seem that search might have been made with barren results for worlds without end. Of these small pieces of information, "I don't know how I came to keep it," and "It is odd that I should remember it," were usual comments. Success was immediate. In one stride James R. Bargh had reached his great-grandfather.

In 1931, Patriarch James H. Wallis told him that it was the desire of the Lord that he should seek after his dead, and promised him that he should receive the means to accomplish this work.

It happened that one of the antiquaries of the nineteenth century who gave the labour of their lives to the task of piecing pedigrees together—one of the most reliable and conscientious—had collected the pedigrees of James R. Bargh's ancestors in several unbroken lines from the time of the Norman Conquest. He ceased to talk about the "genealogical blank wall." His concern became to find time and money to devote to searches in the repositories of records where the names and data of his ancestors lay waiting. In the providence of God both have been found. Thousands of names have been gathered, he has taken his pedigree back to Father Adam, a chain of 122 generations, and the end is not yet. The pedigree must be amplified, other lines followed; his children and grandchildren will be expected to carry on the work when he lays it down. And in the Millennium

when, as we are told, one of the principal concerns will be temple work for the House of Israel, no doubt James R. Burch will still be engaged in the saving of the dead.

Probably many of his ancestors of the earlier generations have been cared for by others, also their descendants and earlier in the field; but there must also be many who were dependent on the earnest young man who answered the call of the Lord as one of a family over thirty years ago. Though he was far from realising it at the time, he is that responsible and important person, a genealogical heir. Of such as he it was said: "And saviours shall come up on Mount Zion to judge the mount of Esau: and the kingdom shall be the Lord's."

LET'S TALK ABOUT PERSONALITY

By MILDRED BAKER

[EDITORS' NOTE: *This is the second of a proposed series of articles in the Star dealing with Personality, and how we may develop the gifts of character within us. Several readers, in reply to our query that prefaced the first article, have asked that the series be continued and, space permitting, we shall be happy to grant their request. Although these articles have been specially adapted for the Millennial Star, we are indebted for them in their original form to the Improvement Era, in which the series was published during the past eight months.*]

IN these little talks about personality, let us bear in mind that character is our potential self. Personality is what we appear to be through the manner in which we express ourselves; a display of acquired characteristics which may or may not be a true indication of our character, of what we actually are or at least what we might be, if we understood more fully how to express ourselves adequately.

When a child is ill or extremely tired, even a healthy, good-natured child, he is very apt to be cross and fretful, ill-behaved or rude. That child is not really himself at such times, but if he finds that his behaviour induces special consideration, extra privileges, bribes and coaxing, he may continue to use it as a means of obtaining such considerations in the future. If such behaviour persists over an extended period of time, the adult individual may react to every ill, fancied and real, slight and serious, in much the same childish way and ultimately become an unsocial and maladjusted person generally. His personality, now repellent, would be totally at variance with his potential self. Had his training been constructive, he would doubtless have acquired pleasant and wholly satisfactory characteristics and thus have developed a charming, well-rounded personality.

Personality, then, is largely a matter of education and can be acquired if we will put forth an effort to gain that type of education which will promote the development of all those attitudes, habits and characteristics which belong to nicely balanced personalities and charming individuals.

In its various aspects, personality may find numerous outlets; mental, emotional, physical, social, moral and spiritual. We

shall speak here of the mental aspect only. Subsequent articles will treat upon other phases. The mental attitude compatible with a pleasing personality would, of necessity, be constructive. So first, let us set about in our daily lives to form a constructive mental attitude. How can this be done? By persistent devotion to the cause of mental hygiene, to the ideals of right thinking. And this pertinent fact we shall do well to recognize and keep constantly in mind: "Bad habits are relinquished, only when and as they are replaced by good ones." We need then, to seek out faulty mental habits, clean house thoroughly in the storehouse of our minds. Dig out those antiquated thought mechanisms. Discard that cluttered jumble of negative mental patterns and catalogue and label whatever of material we find to be worthy and file it neatly away in the newly renovated chamber of our minds, to be used as building blocks in our new endeavour. So far, so good.

NOW what shall we discard, what retain? Discard fear, doubt, anxiety, worry, apprehension. Form the excellent habit of deliberation. Adopt a daily habit of seeking a moment of solitude each day. During this time, meditate calmly, quietly upon the pleasing things in life, see the fineness in others, count your blessings. Man is a gregarious animal, true, but only by the soothing contrast of solitude can one properly evaluate himself or his brothers. Only in quiet solitude can peace and tranquility transcend the seething, anxious mass of confused, troubled thoughts that frequent our minds at times. Only then are our perceptions heightened to permit us to see ourselves pass by.

If you find your mind in this condition, filled with masses of tumbled thoughts that you seem powerless to control, try the experiment of withdrawing to the quiet of your own room and focusing your attention on one thing, one pleasant thing. You'll probably find your truant thoughts reverting again and again to the confusion you are seeking to avoid. Don't let yourself be discouraged. Bring your mind back again and again to the focal point you have set up for it and you will be rewarded by finding that each time it is returned, it has a tendency to remain a little longer before running away. Eventually, the habit of constructive thinking becomes easier, your mind takes on a pleasant orderliness, you find a new kind of satisfaction and power, new courage and strength. With this new power will come increased ability to think straight, to form right concepts and ideas, to make truer decisions, to form better judgments, to exercise reasonable choice. Impulsive, imperfect thinking will gradually give way to more positive, more constructive habits of thinking, and as time goes on, you will find it less necessary to say, "I'm sorry, I didn't think." "It turned out badly, but it seemed like a good idea at the time." "I see now that it wasn't the logical thing to do."

As an aid to mental hygiene, the value of good music and wholesome literature cannot be overestimated. Good music is a mental stimulant. It lifts one up and out of the rut of monotony into the upper reaches of sublimity. It refines, exalts, inspires,

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THURSDAY, FEBRUARY 28, 1935

EDITORIAL

THE VIEWS OF GENERAL SMUTS

ATTENTION is invited to a summary of some views of General Johannes Smuts as presented elsewhere in this issue of the *Star*. General Smuts stands so high among leaders in world political thought that when he speaks the whole world gives attention to what he says. It is so in this case. The great English newspapers (and perhaps those of other countries) gave prominent space to a report of the address he recently gave in Capetown before the South African Institute of International Affairs. Some views therein expressed by the General recall his Rectorial address at St. Andrews last October, in which he outlined some of the dangers threatening civilization.

Our reason for giving space to General Smuts is a belief that many of our readers, if not all, are interested in current events, particularly those of great national and international import. And while we must avoid in the *Star* taking part in partisan political discussions, to call attention to great portent movements or even to current events is a prerogative that occasionally we may exercise.

We think it would be helpful to our readers if they were able to, and would, read the "signs of the times," especially in connection with divinely inspired prophecies relating to "the last days," as given in former as well as latter times. The sayings of Jesus, as recorded in the 24th Chapter of Matthew, are particularly interesting in the light of modern events.

General Smuts sees dangers ahead and points out how, in his opinion, these may be lessened to the benefit of humanity and civilization. His fears are also the fears of many other leaders of public opinion. Then why is not something done to eliminate the causes of fear? To this question many answers could be given, one of which is that some things are being done, or tried, in efforts to solve disturbing problems. Among these may be mentioned the activities of the Foreign Affairs Office of the British Government. The strenuous activities of this office challenge the admiration of peace-lovers. The British Government seem to be doing all in their power to bring about international understandings and agreements that will make for peace—the professed desire of every government and of every people.

Why is it then, that the cause of peace is not firmly established,

and that armaments "for defense" are being as rapidly made in many lands as conditions will permit? One answer is that hate, jealousy, envy, selfishness, pride, unworthy ambition, and other qualities out of harmony with the spirit and teachings of Jesus are still controlling motives in the conduct of too many nations and of too many individuals. If the spirit of the Gospel were everywhere prevalent would there be any race in armaments? Would any country need fear for its national existence? Peace and security, individual as well as national, would prevail everywhere if all men were to accept and live the Gospel. This is undoubted by those who know the Gospel.

It is apparent, then, that all saints are peace-lovers. They pray for peace and good will and work for them. They sorrow when there is anywhere any set-back to the cause of peace. And yet, holding firmly to the belief that God will fulfil the inspired prophecies of His servants, they are not discouraged at the slow progress the cause of peace is making. They rejoice at every step forward, but they are not disheartened at backward slips. They know it is their duty to cultivate the spirit of love and good will and leave the rest to the Lord. He gave men their free agency, with full knowledge that many of them would yield to the temptations of the Evil One, whose efforts are directed to handicap and thwart the work of God and destroy the souls of men. But even so, the doings of men and nations will, in the end, be over-ruled to the extent necessary to accomplish the fulfillment of divinely inspired prophecies.

Yet none of us can help sorrowing when troubles and afflictions come upon our fellow men, results though they may be of disobedience, follies and wickedness. They may reject the Gospel; we deplore this, but do not curse them for it, rather pity them in their weakness and unbelief.

Let us hope and pray that the Lord will give enough of every needful quality to the rulers of nations and their peoples necessary to bring about peace, reduction of armaments and the establishment of international good will upon enduring rocks of brotherhood and friendship. If the leaders of nations and of thought have an unbending will for these things, then a brighter and a better day is dawning.—JOSEPH F. MERRILL.

FOR OUR TEMPORAL SALVATION

“AND all saints who remember to keep and do these sayings,” said the Lord in a revelation known among us as the Word of Wisdom, given to Joseph Smith on February 27, 1833, “shall find wisdom and great treasures of knowledge, even hidden treasures.” Lest the people to whom the revelation was directed should think that it was meant for only those among their number of strong will and power to observe, He laid great stress on the fact that its requirements were “adapted to the capacity of the weak and the weakest of all saints who are or can be called

saints." For its purpose was to "show forth the order and will of God in the temporal salvation of all saints in the last days." And repeatedly through His Prophet, the Lord had declared that salvation was and is for all men.

"A religion that can not make a man happy in this life, can not make him happy in the life to come," was the viewpoint of the Prophet Joseph Smith on the subject of the relation of religion to daily life. Hence the importance placed upon "temporal salvation" in his teachings. But "temporal salvation" implies prosperity, peace, and happiness. What can a mere code of health rules contribute to one's temporal welfare?

It hardly allows of argument that physical fitness makes one more adept and capable of doing his daily work no matter what his field of endeavour. Ill health has always been an enemy of individual efficiency and prosperity. Good health lies at the foundation of all human achievement. The few exceptions that may be cited of men who have achieved despite physical incapacity are the exceptions that prove this rule, for they in themselves suggest that these men might have accomplished even greater things had they not have been so handicapped.

Waste, no matter what form it takes, is another deterrent to prosperity. There is no economy in the millions spent in tobacco, alcohol, and un nourishing foods—the very things that the Word of Wisdom proscribes—because not only do they of themselves produce nothing, but they exercise a decidedly negative effect. Men are more efficient without them. The agencies that produce them could be put to better use.

But as in all phases of life and knowledge, so is it in this matter of the "temporal salvation" spoken of in the revelation. Argument, no matter how potent and convincing, must always bow to experience. Only those who have tried the Lord in the matter can know the contribution of the promised "wisdom and great treasures of knowledge, even hidden treasures" to their welfare in bringing them not only prosperity, but peace and happiness—which constitute true "temporal salvation."

The principles of the Word of Wisdom and their resultant benefits, however, are not limited in application to the individual. The great concern of the statesmen of every nation today is nothing more nor less than the "temporal salvation" of their peoples. To the Restored Church of Christ in this dispensation has been given God's plan—the plan that was designed to accomplish just this very thing. This is our glad message to all the world. But men today judge institutions on their merits as well as on their message. What a glorious opportunity lies before us to demonstrate to the world that our plan will work, if we but "keep these sayings" that were given to the Prophet Joseph Smith two years more than a century ago for our "temporal salvation."—RICHARD S. BENNETT.

HULL DISTRICT CONFERENCE will be held in the Hull chapel, Wellington Lane and Berkley Street, March 10th. President Joseph F. Merrill and President Joseph J. Cannon will be the principal speakers. "Joseph Smith—An American Prophet," an illustrated lecture, will be delivered at the Hull chapel, Saturday evening, March 9th,

CHURCH HISTORY IN THE "MONTHLY PICTORIAL"

A FEATURE of the February issue of the *Monthly Pictorial* magazine is a fair and ably written article titled, "The Early History of the Latter-day Saints." It is an interesting and authentic historical sketch, and is beautifully illustrated with pictures of the memorial to the discovery of the Book of Mormon plates, views of the Tabernacle, the Seagull monument, the Mormon Battalion monument and the monument of the Prophet Joseph Smith that stands on the Temple grounds, and a striking reproduction of the Salt Lake Temple at night.

This brief illustrated review is outstanding among the articles concerning the Church that have appeared in British journals of late, and it deserves a wide circulation among members of the Church in the British mission. We commend it to our readers not only as an article of interest and proselyting possibilities, but also as a work of art and distinct merit.

SHALL MAN THINK?

By ELDER J. KAY LINDSAY

THE purpose of education is to explain and guide the three relationships of the individual, his relationship to himself, and to his fellowmen, and to his God, so that he may achieve the highest and fullest development. One of the great changes brought about in established thought by the consistently rapid progress in education is in the acceptance of knowledge as truth. No longer is the modern mind content to passively accept the statements of others as being authoritative. It reaches out, intent upon discovering the why and how—of definitely establishing the validity of an idea before accepting that idea as truth. Modern science, impersonally ruthless, has demanded that the long-established codes of morality be minutely scrutinized. Religion has been forced to undergo the same microscopic examination. Authority in all lines has been compelled to present its evidence and credentials. With the ever-enveloping spread of this result of modern education comes the realization that the individual must at last begin to think for himself.

Whether they acknowledge it or not, all men are philosophers. We formulate a standard of rules with which to play the game of life; we accept a certain relationship of facts; and we interpret these according to our set of rules. If a man cannot justify his actions by an accepted set of rules, he evolves a favoured theory of his own by which this can be accomplished. At any rate, whatever we do, we always base our actions on a certain philosophy of life—and everything depends upon the way we interpret facts and experiences.

The philosophy which faces and passes the test of life will attract attention, nay, appeal to the thinking mind. The apparent success of its fundamental principles will cause that it

be submitted to that searching inquiry of modern education, and result in the revelation of its truths or fallacies.

Mormonism, its doctrine and philosophical basis, has been taken to the civilized nations with a gradually broadening scope. Of equal importance to its acceptance, however, is the fact its claims to truth are meeting the new spirit of education. Its ability to correlate and unify science and religion, its positive assurance of answers to the momentous questions of all mankind, its presentation of the truths sought by people in every walk of life—all are coming to the attention of the new age wherein a cooperative search for truth is being instigated.

Discovery of the truth as contained in Mormonism will point out to man his relationship to the natural world in which he lives, biological, chemical, and psychological. It will point out to him his relationship to God, and the path set by Christ, adherence to which will earn for the individual eternal life. The *thinking* man will find it the most rational, understandable, and acceptable philosophy of life. He will find the vital object which is being sought by modern educators. He will find the truth.

LET'S TALK ABOUT PERSONALITY

(Concluded from page 135)

Wholesome literature furnishes concrete concepts of the constructive forces of life. We learn to recognize the motivating power of unselfish love, the power of truth, the value of honesty and the nobility of tolerance. In short, the consistent reading of good literature fills a vitally important need in the development of personality, and we find that soon we can depend upon our minds to see us through any given situation.

Successful mental adjustments pave the way for social, emotional and kindred adjustments, and thus we place our feet firmly on the first step on the stairway to a charming personality.

GENERAL SMUTS' VIEWS ON WORLD PEACE

ONE of the outstanding contributions of the past month to world political thought was the able review of the international situation made before the South African Institute of International Affairs by General Johannes Smuts. There were two features in the world situation today that appeared to him as potential dangers. One was the decay of political liberty in Europe, with its consequents of fear, misery and oppression. The other was the foreboding situation which appeared to be developing in the Far East,

Referring to the latter, he said that with the policy on which Japan was embarking, there was serious risk that the Pacific and countries which bordered on it or lay within it, and not war-wracked Europe, would become the political danger spot of the world. A sleeping Asia, two-thirds of the human race, was awakening and on the move, no one knows whither. Japan, Russia, China, the United States, Britain, Canada, Australia, New Zealand and India might all become involved.

To meet this new condition

fraught with ominous portent, General Smuts suggested two courses of action. First was the use of the simple Christian virtues of charity, patience, and goodwill on the part of Britain and America. There was today a sensitiveness not only in Japan but also all over Asia on points of honour and prestige. Recognition of this fact and reasonable consideration given to its demands might serve to avoid the offence and misunderstanding that breed hatred and conflict.

Should Japan prove obdurate and evince determination to carry out at all costs a policy that would draw the world naval powers into a new race in armaments, or threaten the peace of the Pacific, then the powers involved would have to shape their reactions accordingly. If Japan knew that, treaty or no treaty, there was, in fact, a policy of practical co-operation between Britain, including the Dominions who, according to the General, desired the closest possible association with the Empire and the United States, and the American Groups, the knowledge would in itself in all probability ensure the peace of those waters.

Closer to home and relevant to the immediate present was General Smuts' analysis of the European situation. The new movements in

government, though they constituted a threat to the advancement of civilization, were temporary and passing, he felt. They were born of the sickness of war, misery and defeatism, and would tend to disappear.

The League of Nations, on the other hand, was Europe's bright hope. The League, not as a military force but as a co-operative judicial body, had come to stay if civilization was to endure. The next move before Europe, he urged, should be one towards substantial disarmament based on the security of the extension of the Locarno system, which is a system of pacts whereby signatories agree to protect each other against aggression. The United States could, by practical cooperation, associate herself with the peace system of the League, and thus make secure the only alternative to the formation of heavily armed rival groups, the entanglement of the prospects of peace and the decay of civilization.

He concluded: "A substantial improvement in the international situation would at once lead to a new confidence in the future, and would dissipate the fears which today produce a sort of creeping paralysis in the economic affairs of the world."

BRISTOL DISTRICT CONFERENCE

THE Bristol district conference, first of the Spring conference series, was held at the Grand hotel in Bristol, Sunday, February 17th. President Joseph F. Merrill, and President Joseph J. Cannon and Sister Ramona W. Cannon came from London to address the meetings.

In the morning session, Brothers Herbert S. Millard, Walter Shortle and Henry E. Neal were sustained as the new district presidency by the assembled congregation, upon the proposal of President Cannon Elder Gordon K. Ashley, former president of the district, was sustained as supervising elder, in charge of proselyting activities. Speakers at this session, in addition to each of the members of the new

presidency, included Brothers Walter Shortle and William Collins, Sister Gladys A. Millard, and President Cannon. Then followed separate Relief Society and Priesthood meetings at which matters pertaining to the district and to the activities of these organizations were discussed.

Sister Ramona Cannon, president of the British Mission Relief Societies, and Elder Conway A. Ashton, superintendent of the British mission Sunday Schools, jointly conducted the afternoon session, which was a Sunday School and Relief Society convention. In short speeches Bobby Millard, Muriel Beams, and Kenneth Foster gave examples of the type of work in which they are engaged in

their Sunday School classes. Sisters Dorothy G. Burroughs, Lucy A. Battle, Maggie Mavin, E. Newman, and Doris Forrester spoke for the Relief Society. Each took as a topic one phase of the Relief Society's educational programme. The *Millemial Star* was represented on the programme by Elder Richard S. Bennett.

Immediately preceding the evening session of the conference, Elder G. Homer Durham delivered an illustrated lecture entitled, "Joseph Smith—An American Prophet," before a sizeable audience, the majority of whom remained for the last session to hear President Merrill and President Cannon.

President Cannon, in his remarks, told of the visions of Joseph Smith, and described the restoration of the Gospel as a fulfillment of prophecy. Christ's true Church in this day is a humble, persecuted body, ignored and frowned upon by most of the wealthy institutions of religion, he said, in comparing the Restored Church with the early Christian Church during the lives of the Apostles. But, he pointed out, like that humble Church of old, it carries the true message of salvation, and the authority to administer in the ordinances of the Gospel of Jesus Christ.

As the resurrection of Christ attests the divinity of His work and miracles, so do the visions of Joseph Smith and the bringing forth of the Book of Mormon attest the divinity and authority of the Gos-

pel of Christ as it has been restored through him, President Merrill declared in concluding the conference session. Mormonism stands or falls with the probity of its claims concerning the Book of Mormon, he stated, and whether or not Joseph Smith was a prophet or a fraud is the greatest challenge that faces the professing Christian today.

The travelling elders of the district reported many interesting conversations and contacts as a result of their work of publicizing the conference. They found the Bristol Press cordial and willing to give due notice to the conference sessions. Prior to the meetings on Sunday President Cannon was received by the editors of both the *Evening World* and the *Bristol Evening Post*, to whom he explained the purpose and programme of the Church in Britain, and two reporters were present at the lecture and evening session of the conference.

The Bristol missionaries include Elders Gordon K. Ashley, Gilbert R. Langton, Murrell C. Ballantyne, Rex B. Blake, John A. Marcroft and Hyrum N. Geddes. Also present at the conference in addition to those who participated on the programme was Elder Heber I. Boden, secretary of the British mission, who is making an auditing tour of the districts of the British mission.

GILBERT R. LANGTON,
Clerk of Conference.

FROM THE MISSION FIELD

Release—Elder Drayton B. Nuttall, who laboured as a travelling elder in the Norwich district, and as district president and supervising elder in the Hull district, was honorably released from his missionary duties on February 19th.

Appointments—Herbert S. Millard was sustained and set apart as president of the Bristol district on February 17th. Sustained and set apart as counsellors in the Bristol district presidency on the same date were Walter Shortle and Henry E. Neal. Elder Gordon K.

Ashley was named supervising elder of the district and placed in charge of the missionary proselyting work.

Elder Kenneth E. Cropper was appointed supervising elder of the Hull district, succeeding Elder Drayton B. Nuttall.

Brothers Joseph Orton, Jr., and John Thomas Wright were appointed counsellors to President Samuel Pears in the Nottingham district presidency on February 2nd.

William Stout was sustained and set apart as president of the Scottish district on February 10th. Sus-

tained and set apart as counsellors in the Scottish district presidency on the same date were Robert McQueen and John Clark.

Elder A. Park Smoot was named supervising elder of the Scottish district on February 10th.

Doings in the Districts: Bristol—Sister Doris Forrester and the Relief Society officers were in charge of a social in the Bristol branch on Saturday, February 16th. There was an excellent programme and the refreshments were delicious. President Joseph J. Cannon and district and mission office elders, who were in Bristol preparing for the district conference held on February 17th, were special guests at the affair.

Liverpool—Radnor House, in Liverpool, was the scene of the Green and Gold ball of the Liverpool branch on Thursday, February 7th. Brother T. J. Bourne was in charge of the programme and decorations, and Sister Annie McGhee served the refreshments. Eighty saints and friends came to enjoy the evening.

Games, prizes, and plenty to eat make an ideal childrens' party. The Burnley branch annual "treat," Saturday, February 16th, had all three. Games whetted their appetites, a copious tea satiated them, and then, as a special reward, the children who had attended thirty or more meetings during the past year were given prizes for their achievements. Needless to say, all had a happy time.

John R. Moore is president; Fred Bradbury, 1st Counsellor; Willie Duckworth, 2nd counsellor and clerk in the new branch presidency of the Burnley branch. These brethren were set apart on February 17th, under the direction of District President Joseph Fielding Smith, Jr.

Nottingham—Nearly ninety members and friends, among them many from Loughborough, gathered at the Leicester branch hall on February 9th for a Boy Scout-Bee-Hive benefit concert. Outstanding items on the excellent programme prepared for the occasion were a pantomime by the Bee-Hive girls entitled, "Snowwhite," and a playlet, "The Nigger Parliament," pre-

sented by the Scouts. Among other features of the evening were community singing and tasty refreshments.

On the following day, the branch Primary conference was conducted, under the direction of the branch Primary officers. The children presented the programme, which included a juvenile pageant. Sister M. Wild, the district Primary supervisor, was present at the conference.

Norwich—Under the direction of the district officers, a Sunday School was organized in the Thurilton branch on February 10th. Sister Mildred E. Jennis was set apart as the organization's superintendent.

Sister Violet Jackson was chosen "Queen" of the ball in the balloting that was the feature of Lowestoft's Gold and Green dance on January 31st. The affair was held in the Conservative Rooms on Raglan street and was well patronized by members of the district and their friends. Brother Leslie Coleby, who acted as M. C., also organized and arranged the party. In charge of the refreshments were Sisters Violet Coleby and Hilda Cook.

Sister Anna Chenery was the guest of a group of Relief Society sisters at a party in her honour at the home of Brother and Sister Howarth of Lowestoft. The occasion, the 78th anniversary of her birth, February 8th, was marked by a shower of gifts and dainties from her friends, and a social evening. A faithful Latter-day Saint, in every respect, Sister Chenery devotes much of her time, despite her advancing years, to genealogical work in order that her forebears may have an opportunity to accept the Gospel and its saving ordinances.

Scottish—Faith and the Restoration were the subjects of discussion in a cottage meeting held February 11th at the home of Thomas Graham in Airdrie. Elders Eugene T. Pin-gree and Park Smoot, and Sister Graham were the speakers.

Personal—Born to Sister Edna Rickard Heyes and Brother Horace Heyes of Wigan, was a son, February 10th.

IN TUNE WITH GOD

HAVE you caught the thrill, I wonder,
Of the glory of the dawn—
When the birds' first song of rapture
Throbs to greet the coming morn,
And the flowers all awaking
From the stillness of the night
Spread abroad their heady perfume
In a world of sheer delight?

Have you ever stood enraptured
At the closing of the day—
When it seems as though all nature
Stops to listen, and to pray
To an ever loving Father
For the blessings that He gives,
While the very air around us
Seems to say, He lives, He lives?

And has it ever seemed to you
Your very heart stood still
At the thought that all creation
Moves to do His blessed Will—
And it seems your eyes are smarting
With the tears that cannot fall
When you think that He who made it
Is the Father of us all?

If only we who have the Truth
In these the latter days,
Could be as much in tune with God
As nature is always—
By loving words and kindly deeds
Make sweet each passing hour,
And by our lives bear witness
To the Holy Spirit's power!

To work as one in unity,
To spread the Truth abroad—
That all might share the beauties
Of the Gospel of our Lord.
To rise above the ills of life
With help the Spirit gives
That all who see our works may say,
He lives! I know He lives!

North London Branch.

—DOROTHY SPOONER.

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